M2605
Saturday Night/Sunday Lunch
8/30/75 and 8/31/75
Nishimura's/The Barn

MR. NYLANDS: I'm sorry I'm a little late. It couldn't be helped. Tonight, I would like to talk about inheritance or legacy. What is this group going to get to continue with, after I die? I think it's important that you consider, and that you think about it every once in a while. Because if you see that there are loop holes or that there is a possibility of discontinuance of something - that you do not know the reason originally why you came. Or if there is not enough desire to continue to work because, without fooling myself, I know well enough that you come many times because I happen to be here. What will you do? It's not that I want to consider it myself so much - trying to think well after all another couple of years or so, and then I will die. Because it's not my consideration. All I want to see what can be done at the present time to make our group more coherent.

And I would like to mention certain responsibilities which a group has for themselves, for the members, for the wish to maintain Gurdjieff - the ideas in a strict way - exact language as you know. In the first place, how do you think the group is maintained? I do not know if you have any idea about whatever financial requirements there are. Where you might say the money comes from, but also where it has to be spent. And how to spend it. And when there is not enough what is most important? And what is the most ideal state for a group to be in? I make distinctions between sources of money with which this group, and which of course is handled by myself, and for which gradually there should be a responsibility resting on some other member or maybe more than one. The same way as I've gradually

shifted from my shoulders responsibilities for maintenance of an office, correspondance, connections with other groups, things of that kind, more and more resting - letting the organization, as it were, of our weekly work, and all the different things that are connected with it - let it be taken over gradually by certain people who take that responsibility and want to see what they can do with it. In cooperation of course with each other, and that, then my position is really nothing else but advisory. Or consultant. Of course you know I'm still behind the scenes. Even if you don't see very much of me every once in a while. But that is caused by something different. I have a certain handicap with my eyes. I'm sorry that they don't function as yet in the right way - the way I would like. But that is now neither here nor there. Time goes on. I get older. We all are. Do we learn to take on more responsibility?

And what is this what I call inheritance? In the first place, how do you think it is managed? If we take it only financially, there are three different sources of money coming in. In the first place the activities. I consider that always the most important aspect of how an organization should continue and on what kind of source of money then, it can count. And we have a great variety of different activities. Some are yielding some money. Others not as yet. Or there has to be a reorganization. The crafts are not as yet sufficiently understandable among themselves to see what they can do. And there are different activities, so called, which are helpless and they do need constant attention. Of course, it is the necessity of seeing that the totality of work as an organization, including all the different aspects of contact with the outside world, regarding correspondance in contact with other groups and the maintenance and the help for such other groups wherever they may be. That it depends on the organization being financed in a certain way which money must come primarily from this one source - activity. Because that will always remain. That can be perpetuated by different people. It is not dependent on any one person.

It is dependent on several small groups which on the basis of wishing to work together, take on also the responsibility for the maintenance and, let's hope, the improvement of their own activity in which they happen to be engaged.

You see it's a different aspect, if you consider me. Because I am so far the person who talked most about Gurdjieff, and who definitely had an idea of trying to see what could be done with this kind of Work if that actually it was put to practice, if actually it could be made understandable enough that it should become part of one's life. And that for that reason it was necessary to have exchanges and meetings and discussions and every once in a while a lecture in order to go deeper and deeper into the aspect of Work itself and the philosophy underlying it, and the place which it occupies regarding esoteric knowledge. Much of that of course has been centered in me. At the same time you also know that I've hoped many times for other people, and we used to call them, then, moderators, when they have smaller groups.

At the present time, it's a little bit more complicated, because I do believe that by constantly changing some aspect of it, it is possible that different things become discovered. And that at the present time particularly after August being a concentrated month of that kind of work, and now going into another one, September - a little less concentrated. Nevertheless the emphasis remains on the groups we have conducted by one person as a responsible one, but assisted in such a group by many who wish to speak and perhaps even want to find out what really to be able to do, if they were the moderator. All that I think is to the good. I think we have gone a long way in the last couple of months. With having that in mind to see what actually is necessary for an understanding of Work and more clarity of where Work really begins and what one can expect from it, and why there is a perfectly good reason for talking about Work the way we do.

You see that kind of attempt, this kind of coherence of wanting to bring about a certain understanding between the different members of this group, I put that together as my responsibility. And of course that in itself will stop. And it has to be substituted by a variety of different people. Because I cannot expect people to understand fully what I may have had in mind. And perhaps they may not have had the advantage which I have had of contact with Gurdjieff himself. So you might say to some extent it becomes a little second hand. At the same time the level should be equal to that what we have been talking about over the last, how many years have we been in existence? Many years. And about which there are many tapes and cassettes and explanations.

All that I would say is your legacy. All that belongs to the group as a whole. The contributions which you make each month help maintain, let's say, me. I always have looked at it as something for which I, to use that terminology, was being paid. And that it was my task. Since that kind of payment required on my part giving something in return. That that was a perfectly good reason for me to do this kind of work. Of course the idea that I wanted to do it, came originally from myself. But I think you must realise a little bit more. That for a person of my particular, let's call it, caliber and responsibilities which I have in my own life, that I have asked particularly my wife for certain sacrifices. She allowing me to do this for the sake of Work. And not to be home as often as perhaps she would have liked and that added responsibility for which I become responsible has added to many times a difficult decision which had to be made. And I hope you understand that I am here partly by the grace of my wife. Because it would have been easy for me to do differently. And let's say to become an author. And to publish about Gurdjieff and the ideas themselves about which I know enough to make a useful kind of a book or whatever - articles.

So it is not that I have to do this. There are a variety of different things I can do. But I have chosen this. And that responsibility that I have taken has to be understood and to some extent even shared by the group itself.

Your contributions are not right. I've mentioned it many times. It is fifty percent of those who attend meetings. And it is not right at all. It is not a very large sum. And it is in connection of course with maintenance because such moneys also go into the helping the organization of the group to continue. But when you don't contribute, you don't pull your share.

What is it for a person, if he says that he's interested in Work and wants to help maintain it, and really doesn't do very much about it himself? I'm now not talking about the so-called nine percent of the activities. Because that is a business where the activity can pay for that, if they are sufficiently profitable. But what I'm talking about as contribution is a personal matter. It is your conscience. And is it so difficult that time after time there is a result, well we are poor - we cannot do this, we cannot do that? I give you a little task. If you could, every other day, put one dollar - just one dollar aside, you would have the contribution in one month. And I wish that you would try to take that because it would mean: I consider my expenditures in general. And I know how easily I will spend a dollar on all kinds of, I wouldn't say nonsense, perhaps necessities and perhaps in poverty it may be a requirement that a dollar has such tremendous value - especially in this time of inflation. At the same time, do you really consider it? If you want to buy a six-pack, there goes more than a dollar for your pleasure.

I want to say it that way because I still believe that you don't look at it in the right sense. The reason why I say that: I honestly believe that Work has such a tremendous value for a person who is serious, that if they actually understand a little bit of their own life and start to feel more and more about the possibility of

wanting to grow up and seeing what they ought to be able to do about it, that then it is necessary that they consider that particular attitude in certain sense helping to maintain that what makes it possible. And if that asks at certain times a contribution on the part of yourself, it's far better every once in a while to go without a lunch, if it can be helpful to the development of your spiritual being. But many times you don't look at the development of so-called spiritual necessity - Kesdjanian Body, or even a Soul, or the preparation for your death. Or an understanding of what is meant by heaven, what is meant by an infinite entity - God, Himself. What it is that you really don't want to think about too much when it would require just a lousy dollar.

But you have to want to do it. You have to understand that it is necessary for your growth. Don't make any mistake about that. I'm not deterred because you don't pay. I'll continue because I made a promise. And I will continue as long as I possibly can - talking about Work, and using whatever money comes in and which I think is useful for such a purpose and has to be used for it. And I've said many times, if it doesn't come in the level of such expenditure of course is lower. And I will be in accordance with that only spending that what is available - totally dependent on what is there and what can be used for the purposes of a creation for something that we call a group. That you have an understanding that that is managed in such a way that we are not going to overspend and that we never want to be dependent on any kind of a loan from any kind of a bank.

Thank God, we have now, let's call it corporation. What does the corporation get? Assuming for a moment that there are trustees of a certain kind which then will maintain and different people who have taken responsibilities for certain activities. What is it that you will receive? The Barn, of course; the Guesthouse;

the two houses that are there; the nursery; Firefly; the Watch Tower; and the Little Garage. All those are free and clear. We don't owe any money on any one of them. And when we made a corporation, such things were in my name and they were transferred to the corporation. You are entitled to the cassettes of these meetings. I don't want any of that material, however, to be published. I am working on the utilization of some of those tapes etc: in Firefly. And it is about Firefly that I want to mention. What is it that you still could expect from the third part? The second and the first part - that is the introduction really and the first chapter - are statements about Work itself. What will be in that so-called second chapter? There will be a beginning of a statement regarding Work. There will be a requirement which I see more and more as necessity of defining what is Work and why do we Work the way we do. And is there any reason to assume that Gurdjieff meant in ALL AND EVERYTHING, what he said regarding a method - Partkdolgduty. And is our interpretation about that correct.

I have special references to a variety of so-called little bits of Gurdjieff groups or many people who now use the name Gurdjieff quite in vain and where they wish to interpret the little crumbs from the idea table of Gurdjieff, as he would call it, and blow them up all out of propertion and add a little bit of so-called music to it in an interpretation and statements from other people, so forth. There is only one source. That is Gurdjieff himself and he has written a book. There's no dependence on anyone who wishes to interpret it. Even if they mean well. And there is a very definite reason why I want to talk about our Work and the way we interpret it. Because this third part of Firefly will, in the beginning, will be devoted to quotations from ALL AND EVERYTHING indicating that there is Work described by Gurdjieff.

Even if this first series is mostly a realization of what a man is, and perhaps getting rid of all kind of unnecessary concepts of himself. There are definite statements about the possible development of a man and what Gurdjieff calls this - Partkdoigduty. This what is an obligation on the part of a man to have to Work on himself. That there are the indications in this first part filled with quotations and references. Where if one wishes to read them and where they are now being collected for the sake of publishing them among us so that you can profit by them and going back to them. And perhaps in seeing a reference that you be able to read a little bit more from the book itself. That there is as it were a gentle reminder of what is the meaning that Gurdjieff has put, already started, in the title - An Impartial Criticism of the Life of Man. With an emphasis on wishing to become a harmonius man - a man in equilibrium. And about which concepts we've talked many many times.

So that I have as an aim - to see that we establish a very definite relationship between our interpretation; our description of Work on oneself; our concepts of objectivity, of impartiality and simultaneity. That they are based on what Gurdjieff has meant and that out of the different crumbs from that idea table that we can make at least a piece of bread. Maybe it needn't be cake, but it will be nourishing.

I say this particularly because the name of Gurdjieff is being misused by many groups - small groups, little bits of groups, some perhaps even a little larger with a great deal of publicity, dragging in all kind of other things that don't belong or having emphasized certain concepts which of course never came from Gurdjieff. Stealing a little bit from interpretations of Ouspensky. But whatever that might be, I'm not interested in criticizing all of that. My sole interest is exact observation - self observation - of that what is the Being of Being. Sometimes called by Gurdjieff Being Partkdoigduty. The level on which one is living and which level can be raised

by further understanding of that what is taking place in an unconscious state and by the introduction of objectivity. That it can be understood why these words of freedom have to appear and the opposite of identification as impartiality. That there is a perfectly good reason to do what we are doing. And that it can be defended on the basis of making a reference to what Gurdjieff himself has said, or what he has expressed by means of Beelzebub or sometimes in the voice of different people like Belcultassi or Ashieta Shiemash. I want to strengthen our group in that way. Becaus in the future you will run up against a variety of different people who wish to interpret Gurdjieff. And I hope that it will be possible for everyone of us who is ever, who might be placed in that kind of a situation, that they will continue to try to understand Gurdjieff and not anyone else.

I'm separate from that. It is not that you have to quote me. I am nothing else but a little channel through which a certain kind of knowledge can flow and I've tried, I would say my damnedest, not to soil that what is esoteric knowledge. And so help me God, that I will try to do it to the best of my knowledge. So that is my aim. And that I say becomes the legacy.

You can have everything that you do need, that we are using at the present time. The only thing that perhaps still is personal and which is still around here is the stuff in Firefly House, which is my own - which includes music. I retain that. You can have all the meetings. The music is still my own and I keep it for my family. Otherwise there is no question about anything else. Because I already have turned over a variety of different things that I felt belonged to the corporation at the time when we made it. And I will gradually dispose of other things that I don't believe I want or need or to which I'm even not entitled in the sense of principle.

I want to make sure that you understand why we emphasize what we do. And with

that I ask you to verify for yourself that that is really Work. So that then you can agree with Gurdjieff. You can agree with ALL AND EVERYTHING. And whenever you read in ALL AND EVERYTHING about some people experiencing this or that, that maybe at such a time, you can say, yes I know that. By my own experience, I can verify that that is the truth. That is why I keep on hammering about such meetings as you have been conducting, about exchanges of ideas and coming down to brass tacks. And really coming down to one thing only - experience of an application. Not the philosophy. And in general I keep on warning you that you must not talk too much about the different things that really don't matter. But if you want to talk and then try to explain concepts and not wish to get away from the concept of the application which is your experience. And which of course should have the value for you much and much more than anything you have read or anything you have heard. That you as it were in following the ideas of Gurdjieff, become more and more alive in the sense of having within oneself something that is irrefutable for you and becomes the truth for you. Sometimes I say via making a working hypothesis out of it first - to be able to Work. And then in Working become totally axiomatic. The truth of truths, itself. Being of Being - essential essence. Magnetic Center as a representation of life on this Earth.

So you see, what is there now? What is there that you can expect? What do you really want? In the third part we will have such quotations for you to look up, if you want to study. It will be followed by a little series of cassettes which we call the introductory seminar, analyzing Work application, simplicity of definition, which I think you should study. Because you're not sufficiently conversant with it. It will change I hope.

I think what has taken place in the last month is an indication that there is a

possibility that Work can really become alive in this group. And that you can talk about it much more than you have done in the past. And that you will be strong enough to conteract all kind of quibbling, all kind of philosophizing, all kind of interpretations. You know it is not right that you spend too much time on it. You should be stronger, being able to say this is Work for me and this is the principle of Work as I see it. This is what I base on ALL AND EVERYTHING. I see the quotation on such and such a page. And if you have forgotten it I would like to read it to you so that then we can agree on one experiment, on one interpretation of what is being said and to know that that what is being said can be understood by all of us in this group. So that we don't have to argue about it any longer. It is necessary that you gradually come to the conclusion that regardless of the different ways from where you came and the different backgrounds you have had, and all the different things that you now manifest. That all of that being reduced to simplicity and becoming more and more essential, gives much more reason for hoping that there ultimately will be an agreement among all of us regarding Work itself, and a description of it. And that then as a group, you will be stronger to meet any kind of an onslaught on the part of a variety of so called pseudo-esoteric nonsense where the name of Gurdjieff is used every once in a while, without having a real understanding of what was the meaning of his life.

I say this because it belongs to the future. You will be faced with it. You will be faced with a very difficult decision when I die. How many of you will want to stay? What is it that at the present time can be realised? What is it that for yourself you actually believe in that could be maintained regardless of me being here? I know there is a period that is necessary to adapt yourself in your thoughts as well as in your deeds, in the way you then will feel about the possibility of being here

without me. And to some extent, you will miss me a little. At the same time, it has to continue. I hope it will. I hope there is a chance of a further understanding in Work. That then it is completely loosened from the name of myself or anyone else who interprets it. That it can stand on its own feet and that actually you can be grateful to Gurdjieff having formulated certain concepts. And in such a way, this gratitude should extend to the fact that he is talking esoteric knowledge and that you are, as a human being, entitled to take from esotericism, that what is necessary for your own development. And that all that remains is gratitude towards Gurdjieff. Because he worked for that. He labored many, many years in trying to bring this about. And he lived many times in poverty. Don't think that Gurdjieff didn't discriminate between quantity and quality. And whatever else that may be and however it can be described, and whatever other people think and believe in. All of that is quite immaterial. A group is a group - as strong as the conviction of that what they consider Work being practiced. There is the strength. When you wish money - you get it by means of your activities, which are ordinary professional activities in the daily world. And the reason that they are there, is to give you a chance in your daily life to remember the Barn where you came from and to which you can return. And then in relationship with others, which we happen to call unconscious, that you ca behave like real human being ought to be.

Because after all, that was the reason we started the activities - to test ourselves out in daily life. And to keep up the contact with the source of the material for spiritual development. We did not segregate ourselves as a little commune. We stayed right where we were. And we introduced whatever we had of ordinary talents and ability right here in the Village of Warwick. We did not surround ourselves with effects and we did not concentrate for several months on just one thing - how to becon

holy. And then hoping that afterwards you would be able to apply yourself in daily life. Which most likely you wouldn't be able to do anyhow. The practice and the putting together of your life in an activity with the background of Work will enable you to become a man in an unconscious condition of the world itself. And because of that and your understanding and what is meant by freedom, will make you understand what other people are and then being able to live and to accept them for whatever they are. It will teach you the true value of yourself in whatever attempt you wish to make. It will give you gradually an ability to judge. It will give you insight.

You must understand what we are talking about. We start a new life. You see that I hope. We have this unconscious existence. And it has lasted for some years. And although during some of the years you may have been thinking a little bit about the possibility of going to heaven and whatever influences there might have been. It is then a question, with what will I arrive in heaven? How will I actually get there? And the particular period which is necessary is realization first, that something of a new kind, a new kind of character, or new principles should be built. And it is like an ark which has to be built and in which there should be all the necessary material for the furtherance of experimentation. So that maybe after forty days, or maybe even forty years, something could start to develope which we call a renaissanc a rebirth. Being born of that what is an 'I'. Then starting on a new level of one's life and the utilization of that what has been as a foundation on which one could build, with this new life starting in embryo and created by the wish in the form of an 'I' then starting to function and becoming active. That particularly at any one time, whenever the thought or the feeling would strike you that then you change that into a momentous decision to wish to Work using the energy of the moment which appears at the time when the thought strikes you, really. That there is energy enough to create a momentum. That's the whole idea of Work - that you take when you can and

don't wait til tomorrow. When that becomes more and more understood you will see that Work has a definite meaning in the sense that unless you take it, you won't get it. And if you miss such opportunities. if you want to wait until a little later because the circumstances may be better, so you think you will not Work. But you won't have really the chance of having the energy which is given to you at such a moment for the purpose of building something new - driving a nail into the ark in order to make it more servicable and useful. What is it? We talk about Keadjanian Body. We talk about the creation of a new world as something that is based of course on this so-called old world; this world of unconsciousness, of ordinary behavior. But what is it that you can expect? And this is what I meant to say. What is it that you can expect from this legacy that we have been building up for several years? And for which we have sacrificed a great deal. And where there is already a possibility of seeing that it can continue because there is honesty among us and there is also a wish for simplicity and there is quite definitely a seriousness. But every once in a while we fail because something else becomes a little bit more important. And you miss the boat. You have to learn more and more to see what kind of time you ought to spend. And not to waste it. The way you have to manage your ordinary affairs and give it a satisfaction of let's say taking all the thoughts in your mind and putting them a little bit more in order. So that then there is an empty space. When many times your thoughts run away with you and you don't know where you are because you keep on thinking about it. And it is too much of that kind of momentum of thinking that has been set up to prevent you from becoming aware.

If you can see these things in that light, don't fill your mind with thoughts that don't belong there at that time. Maybe at other times you will allow them because there are requirements of ordinary life. But if you can then make a statement to yourself - there are enough concepts, there are enough associative thoughts in my

mind now. I just want to put them away a little bit and make room. Because if I don't, it is such a chaos. And every thought is crying for attention . And I allow it when I allow it. And now I clean up. Because now there is going to be an empty space. I prepare for the birth of an 'I'. I wish with that. I want the entourage belonging to an 'I', in attendance of this 'I' to surround an 'I' with the kind of thoughts which belong to a new kind of life. I build as it were on that what I am, a new kind of edifice. Sometimes I call it a castle. Sometimes I say it can be just an ordinary shed. It doesn't matter because as it grows, the requirements where it has to live will be met. And that what is being built gradually will be like life of a little child developing. And the care that I wish to give it is in the first place, that the food this new kind of idea receives is correct and nour ishing. That it is, I say - exact. That it is truthful. And that it actually can be food for the feeding of an objective value. Don't ever forget what we are talking about. In the midst of our subjectivity, we talk about the possibility of an objective faculty existing and functioning. That what is beyond all subjective action. Andtry to see this, that that has to become much more apparent in your discussions among yourselves. Not that you have to make constant reference to an 'I', or reference to an objective faculty, or use the word impartiality all over the place. There has to be in your voice a conviction of that what you are talking about is manna from heaven. And that you wish to eat it because you have an appetite for that. And that what you forsee as a possibility is a new kind of life with very many different aspects and different kind of properties. Not at all comparable to what we have in an ordinary unconscious existence. For instance, insight, real perspective, being able to place values where they belong in accordance with the quality of such a value.

The ability to see principles related to each other. That out of the different

forms of knowledge something starts to exist which is fundamental to all knowledge and that more over regarding that what is creation, one starts to understand art as a real art building that what has to be made or created on the basis of that what is natural. That you have more and more ideas of philosophy of seeing with an insight, that what is aspiration, and what can be converted into the inspirational force within yourself.

Yah. Alright.

Side Two

And perhaps you see, that that kind of new life may in the beginning be a little bit more tinted emotionally. And that, maybe after a little while, there will be more realisation of what is meant, expressed in a few terms of intellectual wisdom.

It doesn't matter very much. The main thing is, you have something to look at and to help to grow up. You have made it for yourself by the creation of something that you wish for yourself to become: first a child, then your friend - afterwards your master and guide. You must look at your new life that way. Not only that it will give you insight and inspiration. It will give you sensitivity. Sensitivity, based on the love of mankind, helped by the understanding of mechanicalness - of that what man is as he is unconsciously behaving and constantly reacting to whatever impressions he receives. More and more seeing that he logically and naturally has to be what he is. And that you cannot expect him to be different. And that all kind of criticism of that kind of course doesn't fit at all. Because there is no criticism when there is full understanding. That more and more this idea of a concept of acceptance becomes clear. That it even is a clarity when you are critical about your behavior, including the behavior of thought in criticism about yourself. And that you see more and more that that what actually will take place within you depends on the sensitivity you have towards yourself. And making allowances at times to let such sensitivity speak to you and not be interfered with, with all kind of wish for description.

But just to be able to sit and experience. And perhaps even, think. But in such a way that that what is there becomes reality for you simply because of that kind of meditation, that kind of effort of the consideration of life, the consideration of an emotional state, the consideration of the existence of emotional energy being omnipresent, of the concepts that belong to God which we prattle about, but which gradually could become more real if one wants to apply a little bit here and a little bit there. But constantly seeing the necessity of a continuation if possible of such efforts. And not to let up. And to describe every once in a while what is actually this kind of a person who is talking. And what are his particular obligations? And what is the way he spends - how is his energy spent during the day? And the most idiotic thoughts which happen to come every once in a while and are disturbing him. And how he has to admit that he is lazy, and he does not wish to wake up. And that at times he has to tell himself, you are a stupid fool but you are asleep. And I don't want you to be wakened up unless you can do it yourself. Maybe such concepts can help a little. And such thoughts when you make your mind a little emptier and then say, there is space to be filled, how will I fill it? When you have a choice to listen to someone speaking, an orator let's say, or a statesman. Or if you have a choice of taking a book from the library and selecting that what you feel is right for you at that time. And not to waste too much of your energy about a lot of nonsense. Or that in conversations you don't extend a little bit of politeness too far. That you can get through with certain things at a certain time, and don't keep on repeating. And that regarding the filling of your brain you have at your command your body. So that in time your body, remaining active and wanting to be active in its own work, will gradually have the ambition to tell your mind to shut up. That the emphasis is constantly on the existence of something that will give you an equil-

ibrium - mostly where there is a fight between your mind and your feelings. And that then you can depend on that body keeping on walking - without ceasing, without stopping. Keeping on breathing like you do with your body, without even thinking about it - to see what is meant by this desire to want to continue to Work. And not to let up on such desires. And to wish to have that kind of wish for yourself, for your growth.

What is it you expect? Evolution you can say. Becoming a real man. Creation of conditions which will help you. For what? A better understanding of God? A better understanding of your fellow man? A better understanding of what is to be done when you are up against it, and you have to make a selection between different possibilities for yourself? What is going to be the decisive factor? Which direction will you take? What is most important at such a time for you? Your father or mother? Or your own future in a spiritual world? You must confront, of course you will be confronted with such thoughts. And you will have to make decisions. When I die you will have to make decisions among yourselves. Who will continue with what? What is the value of Work for you? What is it actually that you could fight for? And that you could talk about convincingly? What is it that can come from that place in your brain which first has been emptied. And which now is receiving information of value to be used for the ark in which you are going to sail. So there is enough of that kind of food available for you to sustain yourself, maybe, not any longer your body. But that there is a necessity of finding the kind of food for your Kesdjan: food for your soul; food for the ability to be - even if it is not like a man anymore. Maybe after one has left this particular material form, maybe the ability because of sensitivity to be able to choose what is still necessary for the furtherance of my growth.

This is what I mean by sensitivity. What will I select to have any dealings with? What kind of friends will I tolerate? How much will I spend on enemies and useless things? How much will I wish to pay for roughage when it is necessary that that what I take as concentrated effort has to be diluted a little bit in order to make the solution more potent, more ionized we say? More in an ability to really fight. Because that is the ionization. That that what is available as elements in conjunction with each other, produce a certain state among them. Where they are willing to recognize each other and then gradually the selection of what should combine with what, having in mind a product that will be of more value. And at that time we still have to stay in the eyes of the Lord.

More and more there will be a chance to know for sure what is right and what is really wrong. To know that that kind of light that one gets from one's consciousness is just sufficient to shine a little bit on the path ahead of one. But that it is sufficient, and not having to talk too much about it any longer. It is sufficient to take the first step. Because that is required of me - to take a step - to do. To make an 'I' and act. Instead of keeping on thinking, and explaining. You can explain all you wish after you have reached a certain result. What is the result? We say sometimes taste. Sometimes a realization of being lighter. Sometimes, that there is a separation. Or sometimes that there is an independent existence of one, and the other. And the necessity of maintaining one in an unconscious state in simplicity not giving it too much energy. And on the other, that it will receive energy for the possibility of further growing for my benefit to become really me. Saying sometimes I wish that I could become an individuality and live a different kind of a life, even on this Earth. That more and more these kind of thoughts become familiar with you. That

you write them up in your ordinary diary. That when you do come to conclusions which every once in a while form light points in your life. That you see things straight. That you see them in the proper proportion. That it is not distorted. That it is not in appearance different from what it is in reality. And that somehow or other you seem to approach that kind of a truthfulness which makes you perhaps even tremble a little in fear and trembling entering into the holy of the holiest. That one starts to understand more and more about one's own life. How it is changing; how it has taken place, what still is to be done and what kind of medicine I should now apply, and maybe tomorrow another kind. And to become familiar with the possibility of growth of in what direction do I now wish to grow. When there is a question which insoluble, that I keep on questioning and questioning. That I keep on Working and Working in order to produce conditions in which such a question can be really undesstood. As a result of Work I myself changing, and having more and more different kinds of configurations of my brain; or configu rations of my feelings, and becoming deeper and deeper in that kind of understanding and more and more light hearted as it were, in my mind. One must have constantly such ideals in one's mind and heart. You have to live with them. You have to keep them within yourself so that you can return to them whenever you need it. Whenever the world is too dark, when it is too difficult. When you have to make dec isions which you really don't know how to make. Always this question, what can I afford for myself? What is it that I am entitled to? What is it that I really must share? What is it that I should give to someone because the other is more entitled than I am to what I have experienced?

This whole problem of sharing belongs to this new life. The wish not only to

communicate for one's own benefit. To wish to talk for the creation of contact between people that then two people can grow. That one is not a little above someone and keeps on giving and giving without return. That the aim is a certain equilibrium between two people, who then in the sense of wishing to share whatever they have can understand each other in their Work. At the same time, don't waste energy. Because if it is impossible that someone responds. Even if you wished. Even if you felt that it would be very good - if. And you have made every possible effort. And you have gone not only one mile, but many miles. Maybe at a certain time you have to say I give up. Because it is not useful any longer. I must do something. But this time I must do it for the sake of my own growth.

So one introduces at that time a relationship towards God. Because it is God who ultimately will decide what is right. All that is symbolism you know. It doesn't really exist. One doesn't talk with God. One talks with one's own conscience. And the imagination is that it is God. And even in your dream you hope that he appears. But what is there is a certain mental functioning which has been set free from the ordinary crystallisation in the mind as it has been made or formed as a result of unconscious existence.

When that freedom starts to become apparent, a person starts to feel for himself not only that he is on the right road, but that he will have the force and the power to continue. Because at such a time one taps a different kind of a source. It is not any longer the Earth. And it is not any longer dependency on other people as they are. It is a relationship that one has towards one ('s) inner life through which there is a chance of energy to come in from above, we say. Many times I prefer to say it from below. Because it is condensed first as the Earth is, and functions as a condenser of tremendous quantity. And then enable that particular potential which is there to flow over into a human being when he walks.

Each time that he walks, he pushes away that what has served him. And he continues to take what is ahead of him. When it starts there from the feet on up. It starts to envelope him after some time. And it comes to his heart and then at that point it becomes inspiration. Because in itself it has created the possibility if (of) a wish to want to grow up and to become more of an understanding human being. And it continues to one's head wishing for clarity. And again there one meets an 'I' telling how the Lord is taking care of life everywhere and always. At such a time one becomes very quiet because these concepts that require something quite different - a humbleness, a meekness, a knowing of one's nothingness, a complete anihilation of oneself. No desires, no wishes. Almost nirvana in its concepts of a wish and an ability to die to this world and not to require anything. To lose one's life of this Earth as form, as it is now manifested in order to find that what is life as a potentiality of a higher level. I say some times to die a thousand deaths during a day. But you will not die like that unless you consider the fact which will exist in time as a reality of experience. That when one leaves this Earth, the concept that then has to be transfered to the thought of dying thousands of such deaths. That That one starts torealize that what binds one, I say sometimes it's the moon as one's behavior. And that all the different manifestations of a man should be consider in a certain way. Can I be without them? Can I change them without causing harm? Can I make myself be something different without being hurt? Can I continue to see what is needed for me, when I wish to grow up? That I'm willing to give in order to take. Or that I will take and in that taking see what I must give. That I live with my heart on my sleeve. That I have words of infinity on my tongue. That I wish to understand the sanctity of the Lord and the possibility of perhaps a certain inkling of understanding of infinity.

All such words come to one every once in a while and you allow them in your brain. Because those are the words and concepts that have a right to be there. All the rest, whatever there is that has to be used a little bit every once in a while, you can use it. And a great deal of the stuff that is there you can throw out. It has had it's usefulness.

Why do I talk about this as a legacy? The legacy is based on the inspiration, of a wish to continue with your life. Provided during this time you establish such a desire. That you really become quite serious about life itself and to see what you are. And to see what may have been laid on you as a requirement for the fulfillment I mean by that - fulfillment of the fact of having been born, in conditions in which you grew up and being exposed by all the different influences which have formed you, and educated you and made you crystallised.

Such things of course one sits and thinks and considers. You honestly want to meditate about it, that is to valuate, to ponder, to make sure that you see the weight of a thought. And that then in accordance with that weight and that measurement, you see that measurement which is affected by your sensitivity. The kind of measurema that we apply then is such sensitivity. Much more than just the division of an inch, or a centimeter, or a millimeter. But even down to one thousandth of one millimeter Such sharpness of division - like a person who has an eye and an ear for sound can hear the differences in just one vibration rate. When it is necessary to become sensitive in that way, you have to protect it. At the same time it is like a very fine beautiful scale that you put away. So that the dust will not touch it - that is, in an endosure. But when it is necessary to be used as a weighing scale, you take it out and you clear it, and if possible you surround it with a vacuum so that not to have any dust settle into the affairs of your solution.

This is the kind of sensitivity I really mean. It is not that we all can talk about it, or have to. And it's not necessary even that I remind you. Because each person has within himself that particular place, which I simply call Magnetic Center of a center of the concentrated form of energy of his life. His life par excellence as life. No interpretation. No form. Not even liking. Only valuating. Recognising it as force. Recognising it as that what is the material out of which the universe has been built. And which now constantly in motion is taking one place or another: one kind of an aspect or a second or a third; one kind of relationship with something; then with something else; then affecting each other in a certain way. And that at the next time affecting it in a different way. All in accordance with a totality of all laws of this universe, which sometimes we are too feeble to understand but striving nevertheless towards that ultimate understanding of that what is absolute in assent, that what is truthfulness in simplicity. And that what is a desire to wish to grow up at the expense or by means sometimes of one's own death.

Drink to Gurdjieff. I'll play a little bit.

Sunday Lunch - Barn

MR. NYLAND: There is just a little time to fill the tape - the cassette. Tomorrow we'll open the library for the use of the group. There are certain rules and a few restrictions, and we simply will start to see how it works out. The office will give you information, particularly Margaret. So anyone who really wants to embellish his mind may find an opportunity to use some of the books we have there. I do not know that the choice is really so marvelous. But I think there is more than enough to satisfy anyone's curiousity. The question that will come up with this library is honesty. System of honor. Because you know it is quite easy sometimes without any thought that you forget to bring a book back. Or that you really want to have the

book. It attracts you. And you go out with it, without registering it. We have had a library as you know, before. And this is based on the experience we had at that time. Now maybe the level of our group is much higher. And maybe there is really much more concern about it. Because in a general way concern extends in a variety of different directions of one's life. And particularly where of course you have to have interest. How much concern can you have forthat interest? Is it superficial or does it really go deep? Is it exactly the same way as your concern for the group? For the people who make up the group? It is exactly the same with the concern you have for your own life. How deep you want to go to make it really worthwhile living. And so it comes many times back to this honesty question. How simple do you want to be for someone else in all honesty wishing to help? How much concern do you have for the different members of the group? Even your enemies, even those people you don't know very much about. How much do you really want to go out of your way to see what you can do towards an understanding of a relationship? I see that many times that you really don't have eyes. That you pass by certain things and just don't want to notice it. Because if you did notice it you would have to have a conscience. And maybe your conscience is not developed enough.

We talked last night about sensitivity. It's the quality of a person, particularly when he wants to grow up and build as it were a new life. Vita nuova, you know, Dante called that. It is that what is new for one based on that what is old. It is an interpretation of life itself into a new form. And when you want to become concer ed, when you want to become sensitive about the form it should take and to see what is in an existing form, essential quality. Both require sensitivity on the part of yourself to be able to take in sensitively, and to be able to give sensitively. For that you need your conscience. And that conscience will start to develope. It

means a man must gradually become a conscientious person. Because when that once starts to grow in a person, he will see that amounts of energy which are available and which has been given and which can be accepted, and with which one wishes to Work. That with that you must see how much has to be used one way or another. And for what you want to remain responsible. Not just a little flash in the pan. The responsibility for being awake is that you first were aware. And that the awareness logically must lead to a condition of awakened 'I' being then present with you. And your honesty in the admission, whatever the influence is of such a higher form of being with you - that it starts to influence you yourself in your daily life in your unconscious state. It is a shift of an equilibrium from an unconscious state let's say on the left side and on the right side, a conscious and conscientious state. A level you might say going from one line, and up above, if that is easier. But the movement is constantly going from left to right and returning to a little bit less than left, where you were originally. So that you have gained one little bit of a millimeter. And this shifting, this constant attempt of wanting to go - returning, wanting to go - returning, will gradually produce in a person a sense of direction, and also with that a sensitivity of feeling that he is in the right direction and has made attempts and for himself that he wants to admit that he is not there as yet. At the same time having a hope that ultimately the solution will be on the right side and not in the left. The right side is the right side. The left side whould be left. You must move. You must make such attempts in your daily life. Because that's your question of growing up. That is your desire to make your own world. That is your wish, to receive from above as well as from below, all that can be extracted from it for the one purpose - your selfishness, in the real sense of the word. A self with a capital 's'. If one has that for oneself, it is fairly easy to extend it to someone else

because you understand yourself, and doing that you know what it is to understand someone else. On that is based this conscience, of the expenditure of energy for the purpose which is right. Which you have to understand in its rightness. And that your attitude should be righteous - that is honest. In relation to that what you want to reach. That you remain simple. And that you then will understand what is involved. And looking over the possibilities of being affected and seeing that what affects you and to which you react, you select from such reactions the kind of material you can work with as a starting point.

I say many times if you have affection, start in a very simple way to express it by yourself. If it will start with self love, it's alright to train. Look in a mirror and see your face, and say quite honestly I love you. It's interesting if you mention that aloud. It becomes absurd. At the same time it opens you up to the possibility of changing the picture and then instead of your face in the mirror, you can put someone else's portrait in a frame. This is the way I feel, that one learns to become more sensitive and build up a conscience with which you then can Work, and which will help you to decide what is right and what is wrong. What is right, and what has to be left.

I think we're almost at the end of this - this little cassette. You have the beginning of the meeting with yourself this afternoon. You have with yourself a little conference. You talk to your unconscious state from above as a voice, which you try to imitate, thinking sometimes it comes from God.

On a birthday you are able to separate, that life that you have lived up to now - unconscious state, that what you are going into, into the future - the potentiality of consciousness and conscience. Both of them talk to you on your birthday. Allow them to express what is your hope. Allow also to see what was useless, and where you did

not add up sufficiently to that what you really could have done. Perhaps it's wrong to say that you could have, because in all probability - if you could have, you would have. That fact that you didn't means although you should have you were not able to do it.

On your birthday, on certain days of a year, on certain hours of a day, you come to yourself. I ask you for this afternoon. Talk to yourself in conference. You higher aims and your higher Self. That what is more truthful, can speak. That what you are can listen with honesty wishing to receive, knowing full well that you are not at all as you unconsciously even could be. And cross the threshold from unconsciousness to consciousness. It is not really a threshold. It is a step up. It is a climbing up gradually to higher levels. And a shifting which takes place from left to right and right to left is the constancy of the existence of a balance. Which in its movement moves gradually towards a higher aim. On the one side is unconsciousness. There is also a lot of ordinary affairs. There is a great deal of unconsciousness in the sense of just being nothing else but a little bit of stuff and nonsense. On the other side you try to imagine what it might be to reach heaven, to reach that what is, out of this world. A little conversation once in a while will set you up. And you must go away from that conversation- that little conference, with your feet walking on air, inbetween the Earth and yourself. And the step up becomes now a step towards a different region, away from this Earth and living for a little while as if you were God Himself. That is not blasphemy. That is the sincerety of an aim to wish to die in order to live.

Drink to Gurdjieff. He will remind you, constantly.

And I hear Peter is here?

Peter: Yes.

MR. NYLAND: Very good, Peter. Will you play?

End Tape

Trans: Adeline Green
Stephanie Sable
Proof: Kiek De Jong
Adeline Green
Typed: Adeline Green